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In a Sentence

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"Only those who have the patience to do simple things perfectly will acquire the skill to do difficult things easily."

—SCHILLER

•

"The balance between pride in past achievements and consciousness of present shortcomings is difficult to strike."

—JOHN O'REN

•

"All higher motives, ideals, conceptions, sentiments in a man are of no account if they do not come forward to strengthen him for the better discharge of the duties which devolve upon him in the ordinary affairs of life."

—HENRY WARD BEECHER

On the Covers . . .

Front:

DR. LAWRENCE LACOUR of Nashville, Tenn., director of the Department of Evangelism of the Methodist Church in the United States, shown in a characteristic preaching pose during the recent evangelistic crusade in the South End Methodist Churches.

Inside Front:

NO SEGREGATION HERE—This group of worshippers shown kneeling at the altar rail of the Church of All Nations of Morgan Memorial during the recent crusade in the South End of Boston. In the background is a replica of Leonardo da Vinci's great masterpiece "The Last Supper."

Editorials

Should Christians Drink?

Many Christians were stunned by the recent report from a commission of a Protestant communion to the effect that social drinking is compatible with Christian theology and that a Christian who drinks moderately with due regard for the feelings of his fellow men and with a "conscientious care for the claims of God" can drink with "thanksgiving to Him for these blessings." In this 28-page report also appeared a "Code for Hostesses" that might have been written by an Emily Post or by a club steward. It scarcely merits the authorship of a communion in the Protestant tradition.

Why do we spend so much time seeking unity among the churches in the areas of faith and order when the things that divide us are much more obvious and I believe more important? Placing the stamp of approval on social drinking has done irreparable damage to the cause of closer relationship among our various communions and to the ecumenical movement in our day. It will shatter the effectiveness of missionaries on the field who have been embarrassed by the growing use of alcohol at home.

In an hour when people of all churches and no church are concerned about teenage drinking with resultant crime and delinquency; when one out of every sixteen adult drinkers becomes an alcoholic, a compulsive drinker; when 33 per cent of all highway fatalities are related to alcohol, even a small amount of which measurably affects reaction time and reasoning; when $400,000,000 is spent each year by alcohol advertisers for space and time alone; when we have 136,340 more bars than churches in our land; when we face the staggering task of trying to rehabilitate 5,000,000 alcoholics in the United States, and when the boast is being made that in some American communities 85 per cent of the high-school youth have reported that they drink occasionally, we stand aghast at the action of a great communion which is bound to have as one result the encouraging and justifying of a social practice that is taking a terrible toll in America.

Such a pronouncement has given aid and comfort to the enemy, and I shall expect to see it quoted and effectively used in the trade journals of brewers and distillers. It will be worth many thousands of dollars to them in increased revenue, and it will provide a wedge to separate those who should be standing shoulder to shoulder in a common effort toward greater sobriety in our land. We shall now have "wet" churches and "dry" churches, and people will be led to "join" the church that allows them to do what they have been accustomed to do before joining the church.

In this hour of man's struggle toward the light, he does not need encouragement to such practices. He needs help to overcome the bondage of his sinful ways. The church should be a redeeming element. Any amount of drinking produces the compulsive drinker, the alcoholic.

We note with interest a new campaign on the part of the brewers and distillers to enlist the women in a great "liquor crusade." Lovely ladies will now be provided without cost to address women's clubs and church groups to explain the use of liquors in cooking. They will conduct "wine cookery" classes that will, we are told, add to the zest of living. And now they may do this with the sanction (?) of the church. The timing seems to be all that the brewers could have asked.

But let us now assess the truth of the assumption that social drinking is compatible with Christian theology. This is, in my opinion, a completely false assumption. We dare not quote references from Biblical days to avoid the implications of Christian social responsibility in this modern age. I am sure that the reference to the marriage in Cana of Galilee has no relevance here and that the best Biblical scholarship would so affirm. The Bible is one source of authority but not the sole source, nor must it be used unwisely to prove a point that we wish to make.

Christian thinking on temperance and on society in general begins with certain presuppositions about the nature of man. What man does must be seen in relation to what man is. We see life from the perspective of the cross. This is the point from which to begin our journey if we are to arrive at our destination.

Christian theology defines life as a gift from God. None of us had anything to do with it. We did not create it; we found it. It is a gift we are not free to spurn. The purpose of that gift from a Christlike God, a heavenly Father, was that we might know Christian fellowship. We were to live in our God-given dignity as members of God's great family, in love, in mutual self-respect and helpfulness. The victims of alcohol do more than leave God with a broken fellowship; they inflict on God the burden of nursing a spurned love.

Does drinking in any degree, social or otherwise, represent a legitimate expression of my gratitude to God for the gift of life? Am I a better man because of my social drinking? Does the use of alcohol in moderation lead men in the direction of

Christ or away from Him? What effect does my drinking have upon the lives of my children and family? Will it make me a better church-school teacher, a stronger member of the Official Board, a more committed member of the church? Does it increase or diminish my responsibility for the alcoholics who are made through the practice of drinking? In short, does social drinking fulfill the purpose of life in God as revealed in Jesus Christ our Lord, and is it to be a cause of thanksgiving? I must answer in the negative.

This, I know. The church of Christ is weak today through the large number of church members who have capitulated to popular pressures and high-powered advertising, thus embracing in their lives unrighteous and doubtful practices. We must ask if changed conditions and times warrant this liberality of action.

The General Board of the National Council of the Churches of Christ in the United States of America has spoken with no uncertain sound regarding the use of alcoholic beverages. I quote from the Board's pronouncement of February 26, 1958:

> "The National Council of the Churches of Christ in the U.S.A. believes that the use of alcoholic beverages is a serious threat to the health, happiness, and welfare of many people and to the stability of families and communities. . . .
>
> "The churches share the belief that all men are creatures of God, accountable to Him for their conduct in all aspects of daily living. Created equal in the sight of God, they are one in their sinfulness, their need, and their dependence upon Him for forgiveness, restoration, and renewal. God freely offers this grace through Jesus Christ and the power of the Holy Spirit, who brings men to faith in Him. All Christian ethical decisions are ultimately grounded in this redemptive and restorative deed of God in Christ. Faith, the re-enactment of that deed in our lives, is the ground of meaningful existence, genuine community, individual fulfillment, and the source of courage to live in the world.
>
> . . .
>
> "The serious and complicated problems arising out of the use of beverage alcohol cannot be ignored. Christians should examine their own conduct in relation to alcohol. Our churches should be sure youth and adults are informed about the nature of alcohol and the problems connected with its use. They should do all in their power to strengthen their ministry to alcoholics and their families. Long-range programs involving research, education, Christian teaching and social action should be developed and carried through responsibly by the churches."

Should Christians drink? Is social drinking compatible with Christian theology? Does drinking in any degree make me a better Christian? The clear implications of our gospel, the critical nature of the age in which we live, the nature of man himself, all answer, "No!"

—Bishop John Wesley Lord

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Crusade . . . .

South End Methodist Churches Launch Evangelistic Crusade

Boston's South End Community covering an area of 677 acres was stirred spiritually as it has not been in many years recently, as its three Methodist Churches held a joint evangelistic crusade.

The Rev. Dr. Lawrence L. Lacour of the Methodist Board of Evangelism in Nashville, Tenn., conducted the crusade which ran from October 26 to Nov. 2.

In this blighted and underprivileged area where the good people who live here are faced constantly by a rising tide of crime, drunkenness and by disease, the crusade did not and could not be expected to attain the size and scope of either a Billy Sunday or a Billy Graham campaign.

But, as Dr. Lacour pointed out, the fact that working teams from all three of the co-operating churches, canvassed many of the houses in the neighborhood, the crusade tended to revitalize the membership of the churches and to bring in many of the unchurched to the Christian fellowship.

Co-operating in the crusade were: the Church of All Nations of Morgan Memorial, the Rev. John E. Barclay, pastor and SEMP co-ordinator, and the Rev. Fred Frank, associate pastor; Tremont Street Methodist Church, the Rev. Royden C. Richardson, pastor; and Union Methodist Church, the Rev. Egbert C. MacLeod, pastor.

Assisting Dr. Lacour in the services were: the Rev. Daniel L. Ridout, of Baltimore, Md., who served as minister of music; Mrs. Mildred Lacour, harpist and Kenneth Goodman of Philadelphia, organist.

Bishop at Final Service

Services were held Sunday and Monday, Oct. 26-27 in Tremont Methodist Church; Tuesday and Wednesday, Oct. 28-29, in Union Methodist Church and on Thursday and Friday, October 30-31 in Morgan Memorial Church of All Nations.

Bishop John Wesley Lord was one of the speakers at the closing Sunday night mass meeting in the Williams Municipal Building. The final meeting was attended by more than 400 people of all races. A large proportion of these came forward to pray together at the conclusion of the meeting.

The Rev. Mr. Ridout directed the combined choirs of three churches in singing of the hymns. The hymns were not of the usual revival type. Instead they were the great hymns of the Christian Church. Mrs. Lacour's solo harp numbers and Mr. Goodman's organ music highlighted the periods of meditation and prayer.

One of the remarkable features of this crusade was that it was interracial in character. The congregations were evenly divided between colored and white worshippers. The Union Church is the only "Colored" church in the New England Conference.

The Rev. Dr. MacLeod is a former president of Wiley College, Marshall, Tex. The Rev. Mr. Ridout is administrative secretary of the Baltimore area of the Methodist Church. Mr. Goodman, now a concert organist, was formerly organist and director of music at Tindley Temple, Philadelphia.

Dr. Lacour's sermons led hundreds to commitment and a deeper loyalty to the Christian way of life.

"Life's heaviest load is guilt," he said in one of his sermons. "This accusing, nagging, feeling eats away within us whenever we do wrong. It hounds us when we feel that we have failed in some important responsibility. Although we may insist to others that we are innocent, and tell ourselves that we are as good as the next fellow, something within reminds us that we are guilty.

"Guilt is also that heavy load we bear when we feel that we are inadequate. We may have failed so many times that we just accept the fact that we are no good. Achievements may be for others. But never for us. Yet something keeps telling us that we were made for something better. And the gap between what we should be and what we are weighs us down with remorse.

"The central teaching of Protestant Christianity is that we can be forgiven. Through forgiveness, the heavy burden of guilt can be lifted. Self respect can be restored. New confidence can be born. And hope can glow within the breast.

"Christian forgiveness begins with God, then reaches to our fellow men, and culminates in the forgiveness of self. Through Christ even the greatest sinner is entitled to think of himself as God sees him—as though he has never sinned."

The South End Methodist Parish was launched following the New England Conference of 1957 when the Board of Missions in collaboration with the Department of City Work of the Division of National Missions took the step to establish this group ministry for this "inner city" of Boston.

Above: Dr. Lawrence Lacour of Nashville, Tenn., director of the Department of Evangelism of the Methodist Church in the United States shown in three poses as he preached in the South End Methodist Evangelistic Crusade. Below: Dr. Lacour shown greeting worshippers at the Union Church on Columbus Avenue.

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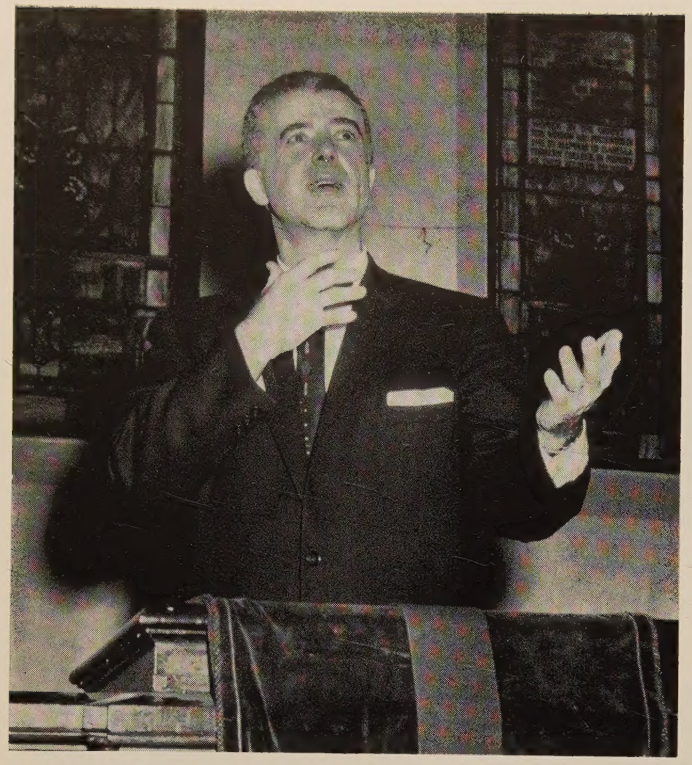

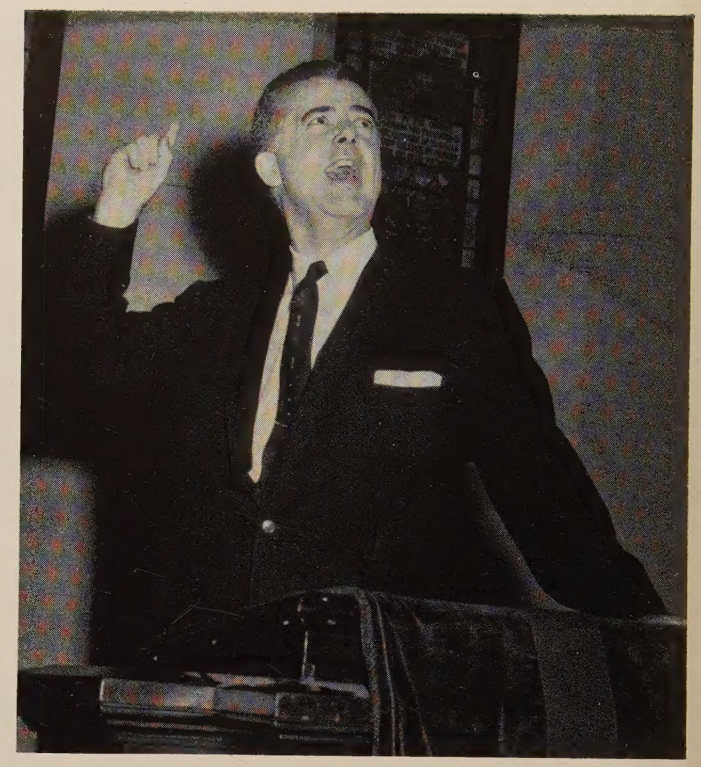

WORSHIPPERS SURGE FORWARD AT CONCLUSION OF CRUSADE—These people who attended the final services of the week-long crusade at the Williams Municipal Building on the last night shown coming forward for the prayer. Above: Dr. Lacour preaching his farewell sermon. *—Photos by James A. Jones*

Dr. and Mrs. Lawrence Lacour at Tremont Street Church. Mrs. Lacour, born of Methodist evangelists, is an accomplished harpist.

Dr. Daniel L. Ridout of Baltimore, musical director, is shown rehearsing a group of Greater Boston ministers in some of the old gospel hymns during a seminar preceding the regular crusade services.

Bishop John Wesley Lord preaches at the final services at the Williams Municipal Building. Seated, left to right: Harry Volpini, general chairman; the Rev. John Barclay, pastor of the Church of All Nations and co-ordinator of the South End Methodist Parish and Dr. Lacour.

End

What is the Place of Religion in the Satellite Era?

Ten distinguished members of the faculty of the Boston University School of Theology, headed by Dean Walter G. Muelder of Newton, Mass., have participated in a symposium on the subject, "What Is the Place of Religion in the Satellite Era?"

This symposium is the third one released by Boston University in 1958. The first, by the School of Education faculty, dealt with "What Needs to be Conserved and Changed in American Education in the Next Decade?" and the second, by the School of Public Relations faculty on "Is American Public Opinion Enlightened?"

by Walter G. Muelder
S.T.B., Ph.D., of Newton, Mass., Dean of the Boston University School of Theology

When I was in theological seminary thirty years ago, many people were discussing a magazine article entitled, "The Man Who Saw Through Heaven." It centered about a man who looked through a telescope and, not seeing God, became an atheist. In the decades which noted the conflict of "science" and "religion" most of the ultimate philosophical issues growing out of astronomy, physics, biology, and psychology were frankly faced. The encounter deepened the intellectual understanding of religion and heightened its respect among serious scholars. The new explorations into outer space have not raised any significant ultimate issues which the era of Darwin, Bohr, Einstein, Heisenberg, and Eddington had not already faced constructively. Today's issues are more practical and ethical than theoretical. But they are none the less important for these reasons.

Technological developments do not disprove religion or dispose of the basic function of religion, which has to do with the beliefs and practices by which individuals and groups wrestle with the ultimate problems of human life, questions such as frustration, death, meaning, and hostility. The Satellite Era does not promise to eliminate any of these persistent problems but may actually make them more acute. Men will continue to formulate beliefs and actions which symbolize their ultimate attitudes toward those powers which have final control over their individual and group destinies.

What earth satellites dramatize is the practical need for religions to demonstrate their universal quality. Many world religions make universal claims. They are now challenged to show their power to generate world community, including creative co-operation with each other. A man-made satellite is a global event which requires a practical global ethic to interpret and to control its cultural consequences. Never was there a more acute demand for a universal *ethos*.

A satellite to rotate around the earth can be manufactured and imposed on space. An ethos to unite the world cannot be manufactured or imposed, but must be grown. It is biological, social, moral, and spiritual. The satellite challenge is a stimulus to develop a deeper practical sense of world responsibility in the great religions of mankind. Religion needs a rebirth of global compassion.

Walter G. Muelder

Amiya Chakravarty

Howard Thurman

Paul E. Johnson

Edwin Prince Booth

S. Paul Schilling

L. Harold DeWolf

Nils Ehrenstrom

Allan Knight Chalmers

Harrell F. Beck

by Howard Thurman

B.A., D.D., HH.D., LL.D., Litt.D., of Boston, Mass., Dean of the Marsh Chapel and Professor of Spiritual Resources and Disciplines

It is more pertinent to ask, "Is there a place for *man* in the satellite era?" If there is a place for man, then there must of necessity be a place for religion. In my view religion is an essential element in man's experience of himself whether the era be that of Ptolemy, Copernicus or Einstein. The era has to do with the context in which life is lived; it has to do with the creative inventions of the mind whether or not such inventions correspond accurately with man's experience in and with his environment. While religion has to do with how man feels and thinks about himself and his meaning in whatever era he lives, works, suffers and dies.

Religion is a part of the given; it has to do with a man's *total* reaction and response to life. It concerns itself with a way of life that is worth living, it yields to the individual a faith that can be honestly and intelligently held and it is the constant threat to despair and futility. It faces man with a demand that gives structure to all the facets of his life. It makes little difference as to the character of the facets: the task remains constant.

The atomic age or the satellite era does introduce a crucial element into the picture—one that has not appeared in human history before—for in all past eras that have been catastrophic in character, it has been possible for new generations to pick up the scattered pieces and start over again. Always there has been the remnant to carry on with a fresh start once the debris has been cleared. Man has always remained, though countless men and all that they had built have been destroyed. Not so with catastrophe in the satellite era. If destruction comes in the satellite era there would be no biological survival. This is new!

What does religion do with this new fact? First of all it calls the fact by its true name by admitting it as fact. Despite all that is good in man, he has contrived a means for vast racial suicide.

In the second place given the fact, religion seeks to assess its meaning by calling attention to the source of the evil in the spirit of man himself. It is not to be found in his new knowledge, as such. It is not to be found in the secrets of nature that have been wooed and snatched from the stubborn and recalcitrant hands of the stuff of life. The blame cannot be placed at the door of the impersonal state which after all is an abstraction. It is man who makes the state concrete. Therefore religion must challenge the unprincipled and impersonal state—this it does by presenting a moral demand to the concrete state. the men who govern and those who delegate to them their power in the first instance.

This means that before the blow falls, while there is a time interval before destruction, however limited it may be, the claim of religion must be made. What is that claim? It is that to use the vast energies of nature for destruction of life is a monstrous evil and that man is under the judgment of God for the living of his life. It counsels that what is against life is against God and that he who puts his energies and his mind against life will not survive. Whoever is commited to this way of life becomes the conscience of the race—the number must grow by geometric proportions until what was the conscience of a few becomes in fact the conscience of the many.

Religion says to the individual: the only way of life that is worth living is the way of peace and community, the only faith that can be honestly and intelligently held is a faith which keeps alive a sense of alternatives growing out of the sure knowledge that the contradictions of life do not

(Continued)

have to be final, there is a better way for man and life is on the side of that way—that no man can be silent in the presence of the threat of doom created by man himself—that all who are touched by the living spirit of the living God must think deeply about man and care enough for him to stand even against all principalities and all powers. In its simplest terms it says that there is but one place of refuge for man and that is in another man's heart —this is a refuge beyond all violence and all peril—for it is here that the God of life is most Himself.

by Edwin Prince Booth

A.B., S.T.B., Ph.D., D.D., of Islington, Mass., Professor of Historical Theology, Boston University School of Theology

The question calls first for a statement concerning the place for Religion in any age. If Religion can be found to have a definite place, role, or function in human society as such, then the adaptation and implementation of this role in a so-called Satellite Age can be determined. The term Satellite Age is a misnomer. What is really meant is an age in which vast new regions of knowledge and experience have become available. The true role of religion in society is in the area of recognition of and attitude toward the deeper mysteries of existence: birth (or origin of the human species), experience of value and disvalue (ethics in its widest sense), and death (the end, and perhaps purpose of individual and species existence). Religion's "integrity," so to speak, has never been dependent upon the concepts used by any cultural or religious group, but rather upon the adjustment to the experiential areas covered by the concepts. Thus all definitions of "God," and other religious concepts, may be proven insufficient and obsolete, yet the necessity of the religious operation still remains.

If by "Satellite Age" is meant an epoch in which new controls of causality and power are mastered, then Religion must surrender her previously valid hypotheses in these matters and construct new ones. The centrality of the earth, the centrality of man, the particularized causal decisions of "God," the moral rewards or punishments in an "immortality," etc., are all open for re-formation. Yet for us men and our experience, these "personal" values remain our only area of true moral growth and so religion will continue to be the life of man within the larger life of "Creator" and "Universe." To view all life, the Creator (be this in personal or beyond-personal-categories), and the expanding universe under the aspect of reverence and co-operation is to be religious in positive affirmation. To thwart all co-operation and reduce attitudes to tribal arrogance, personal favors from "God," reward-punishment ethics, etc., is to be religious in a retrogressive negative aspect. Of course, in an enlightened scientific atmosphere all appeals to other-than-rational-revelation, or to a "faith once delivered," or to a holy Book, or to an authoritative office or Church, will doom the religious concept so grounded to extinction. But the role of religion really becomes more and more vital as the field of knowledge widens. The relationship to "Cause," to "Action," and to "Destiny" grows richer with the increasing vision of the vastness and majesty of the universe. Religion remains the centralizing area of true value, and the area of psychic-health-preserving cultural survival.

by L. Harold DeWolf

S.T.B., Ph.D., S.T.D., of Newton, Mass., Professor of Systematic Theology, Boston University School of Theology

The satellite era brings new evidence that all being is in one system. Indeed, the confidence that this is so underlies the scientific discoveries and achievements which make the recent and proposed adventures into space possible. This confidence was historically generated by the faith in one God, who is the Author and Sustainer of all being. There is a deep underlying harmony between the scientific assumptions of the satellite era and the great religious faiths rooted in the belief in one supreme God.

Man's new ventures into space pose fascinating new religious questions. Are there other children of God on other planets of the solar system or on planets of any other system? Has God revealed Himself to them in ways similar to those known to us? What new social obligations, perils and privileges will be presented to us if and when we confront other intelligent creatures unknown to us through all the centuries of man's earthbound existence?

Every new assumption of power by men presents new temptations to self-centered pride. Such pride has in it the seeds of self-destruction. In an age of such rapidly expanding power as we are now experiencing there is the most urgent need for true religion to humble us before the power far vaster than all that we can control and upon which we remain utterly dependent.

In an era when clever human fooly may destroy all earthly human life, new courage is needed to be true to the best we know; new forces of love and the dedication of human will to socially responsible means and ends are absolutely required. The new world responsibilities of the United States are showing that to be controlled by the provincial prejudices and desires of a particular earthly society is to be unfit for ventures beyond that society, let alone ventures beyond the earth. Cosmic living requires cosmic grounding of faith in the God who is Author of all existence. Such faith is strong in courage, firm in principle, yet humbly open to new light from the living God.

by Allan Knight Chalmers

A.B., B.D., D.D., LL.D., of Newtonville, Mass., Professor of Preaching and Applied Christianity, Boston University School of Theology

Who wants to know? The tone of voice in which the question of this symposium is asked is important if the answer is to be an answer to the real question hidden in the words. Did you see the question as from a man in a discouraged mood? Such a person says miserably: "The Satellite Age will finish religion, I suppose. Oh dear, oh dear, is there any hope for religion?" Such a defeated cry needs one answer.

Punch, in a famous cartoon about an entirely different subject, suggests it. A caveman is showing a bow and and arrow to a low-browed, gape-mouthed fellow whose stone ax, in which he has hitherto put his trust, hangs limply in his hand. And the caption—"I can see the end of war in this."

Just as on the one side I have no hope that the fear engendered by the

Atomic Age will be the motive to keep men from going to war; so on the opposite side we should have no fear that the satellites will eliminate a religion worth anything. The answer to the dismayed—"Is there a place for religion in the Satellite Era?"— will be a confident: "Of course—more than ever."

But there is a second question hidden in the words: that religion will be needed in a satellite era we will agree; but—is the religion we have known adequate?

The answer to that for most people is, "No." There must be a re-examination of the skeleton of religion—its backbone with its appendages and their articulation. There must be a more inexorable application of what we say is true, to what we do in what are sometimes called practical matters.

Some men under these pressures have gone back to a respectably dressed up medieval orthodoxy. The dual phenomena of the Yankee Stadium filled with the people of the Church of God and the universities saturated by the modern otherworldliness of what is sometimes labelled neo-orthodoxy is a split result of a felt need for religion in a satellite era.

But taking both these phrases—and trying to rescue them for hope in this world rather than despair—the Church of God, which should be all of us, needs a neo-liberalism to stand with adequacy in the place of religion in a satellite era.

The old time liberalism was often merely negative, emphasizing what we did not believe out of the old time religion. Liberalism has sometimes been inclined to neglect the harsher facts of slums and segregation, of sorrow and sin. "Ivory tower," and "rose-colored glasses" have been deserved rebukes to such soft thinking.

A competent and uncompromising neo-liberalism will have to re-think its ideas about God and man—about the relationship between them—to take more seriously the problem of man's obligation to men—to re-examine the words we use about Christ in his nature and in his leadership plus the acts we do in following him in daily life—to review the meaning and the power of the church—and, in and through it all, the way by which man can live honestly and victoriously in the somewhat exaggerated importance men are feeling about the newness of the satellite era.

by Amiya Chakravarty

B.A., M.A., D.Phil., of Boston, Mass., Professor of Comparative Oriental Religions and Literature, Boston University School of Theology

For Einstein a journey into far space was a celestial encounter. In his own words he climbed the mathematical ladder to glittering worlds which lay beyond the reach of the analytical mind. Astro-physical measurements and correlated probings into the material universe revealed further dimensions of external reality, but the vastly enriched resources of science failed to interpret man's response to experience and the meaning of that experience. The telescopic nearness and the recording of galactic darknesses and lights, whether seen or calculated, he once added in a conversation, gave him no more understanding of the ultimate meaning than the reflection of a few stars on the retina would give any terrestrial on-looker. Einstein was a supreme scientist who touched the religion of science, when he spoke of the dimension of wonder and order, of laws sustained by truth, and of the purpose of the humanity in God.

This great relativist sought a unified field not only in the realm of nature but in the behavior and future of human relationships. He combined in his own person intellectual clarity with a compassionate heart. He believed in human dignity and freedom, and he had the foresight to warn us against a fratricidal use of the mechanics of power.

We live in an epoch of whirling man-made satellites which are flung into orbits by nuclear fuel We trace trajectories fraught with even graver danger than Einstein knew. But the simulation of planetary patterns and the brilliant thrust of metallic rivals into space have not diminished the mystery of creation or our need for spiritual comprehension and control. Actually, the ballistic age has deepened man's search for human welfare and imperishable values in life, because now he has discovered the limited satisfaction of missile performances. Not food, not health, neither neighborliness nor family affections flow from the exhibitions of weapons and projectiles. Pyrotechnical skills, even when their display brings no human disaster, cannot satisfy man's need for affection, prayer, or unitive and divine faith. International confusion rather than amity has been the immediate result of mechanical rivalry. While the satellite age is a further evidence of man's creative power, it demands additional creative power of a different nature. The overarching flights through earth's upper air have brought us closer and nearer to our earth-home. We can see our human communities more clearly as one great neighborhood. And religion has become more meaningful and sought after in the renewed context of our obvious human problems.

Our need for religion has grown more insistent in a supersonic era that has so upset our ordinary rhythms and norms of behavior. We long to recover or create the dynamic serenity and the quiet simplicity of spiritual living. Hence the ecumenical movement in the great Christian community and conversations between different faiths which can lead to deeper understanding. A new revelation is here. Our work is to seek it individually and to live it in our life of service in the human community. More than ever before the light from the Sermon on the Mount can and is leading mankind as a whole to realize the divine spirit and interpret the extensions of our new knowledge and achievements.

How can satellites dispel religion any more than they can dispel reality itself? Religion gives us the power to interpret the real and to practice it in the widening field of our responsibilities. Thus we move toward the redemptive faith that has been given to us and resolve our conflicts with the assurance of a genuine happiness.

by Paul E. Johnson

A.B., A.M., S.T.B., Ph.D., D.D., of Auburndale, Mass., Albert V. Danielsen Professor of Psychology and Pastoral Counseling, Boston University School of Theology

At first glance the achievements of science in the space age have moved ahead so rapidly that religion may seem to have no place here. Scientific

(Continued)

invention and discovery are so amazing as to keep us in a state of breathless and dizzy suspense. The power unleashed from the tiniest atom, and the vast space brought within orbit of the satellite bring us to the verge of consternation. For we do not yet know how to make the best use of them or how to control them in the best interest of the human race. Already these conquests of the physical world invite frantic rivalries and anxious fears lest we lose the race for power and security from enemies.

In the face of these threats to our peace of mind and health of society, it is clear that science is unable to save us. The works of scientific invention may readily destroy us or divide us against each other in bitter and fatal enmities. For such invention is external and materialistic; it is powerful to whatever use we make of it to save or destroy life. If we ask the meaning and destiny of life we already move beyond science. And if we ask how to agree on the main purpose of living, or how to control the passions within and powers around us we are asking religious questions. For religion arises from such ultimate concern and seeks to find larger perspectives to decide what is best to do and most worth living or dying for.

Actually, the need for religion has never been so urgent as in this hour of history. The greater the power we hold in human hands the deeper is our danger and distress that we not misuse such power in terrible destruction. Yet religion must shake off the superstitions of the past if it is to confront the challenge of the satellite era with the answers we earnestly seek. And religion will need to lay aside the petty repetition of travial formalities and come alive to the crucial issues of this hour.

Violent and disruptive human passions must submit to forgiving love. Divisive rivalries must yield to a stronger brotherhood of man in one family of God. The great ethical religions of the world have enough basic principles and goals in common to unite mankind and welcome every person into a larger fellowship of love and service. Nothing less than religious devotion can heal man's lethal violence by which he destroys himself. It is the religious purpose to save life that is devoted most deeply to peace and commited to reverence all life. It is the religious respect and faithful love for every person which is our truest security. It is our utmost hope for a better world where each is responsible for all, and where all are responsive to each.

by S. Paul Schilling

B.S., A.M., S.T.B., Ph.D., of Newton, Mass., Professor of Systematic Theology in the Boston University School of Theology and Chairman of the Division of Theological Studies in the Graduate School

If religion were simply awe before the mystery of the unknown, its importance would decrease with advances in man's knowledge and physical power. But truly understood, religion is our total relation to the source or ground of our being, and especially our devotion to the things of supreme worth. At its best, it is fellowship with God and man in the realization of high values, concern for the growth of love toward God and those God loves. Hence religion in the satellite era is not less but more important than before. It has not only a place, but a fundamental place.

Beyond the technological problems which must be solved if man is to voyage successfully into space are more ultimate questions which press for solution: What shall we do with our new-found mastery? To what ends shall it be used? How shall we find the spiritual power needed if it is to be a blessing instead of a blight? How shall we avoid the disaster which is certain if the nations of this planet make outer space a battleground for the nationalistic rivalries which bedevil us on earth? These questions are at heart religious. They concern the ultimate objects of our human striving the basic goals we seek. Unless they are answered rightly our proudest achievements will become instruments of destruction.

The greater our control of outer space, the more urgent is our need for wisdom and power to guide our inner motives and purposes aright. As Plato wisely said, "Whenever we give something too big to something too small to carry it, too big sails to too small a ship, too big meals to too small a body, too big powers to too small a soul, the result is bound to be a complete upset." Only through commitment to the "Lord of all being, throned afar" will our spiritual capacities be big enough to match our material strength.

The plottings and lethal struggles of the heroes and villains of science fiction, bizarre though they often are, may still mirror with real truth the problems men will face in the space age. We shall carry into the new era the same conflicts, fears, frustrations, and weaknesses that beset us now, except that they will have increased power for evil if they are not resolved. Man the space-traveler no less than man the earthling will need to be saved from greed, self-centeredness, and trust in things. He will need as much as ever deliverance from the guilt and power of sin, and victory over those ways of thought and life which separate him from God and his fellows. He will need, as now, restoration of inner harmony, re-establishment of right human relations, and reconciliation with God. In short, he will need the salvation which dynamic religious faith alone can give.

by Nils Ehrenstrom

B.D., L.Th., Th.D., of Brighton, Mass., Professor of Ecumenics, Boston University School of Theology

What is the place of the satellite era in God's purpose for man? How will it affect our relation to Him and to our fellow beings? The conquest of outer space may lead to discoveries and to an enhancement of human life beyond our wildest imaginings.

It will not spell any basic changes for religion, however. The human race has always lived on a sputnik whirling in the immensities of space; and religious imagination has never ceased to soar across the starry skies in flights of reverence and wonder. Above all, the crucial event in human history has already taken place—2,000 years ago.

Yet there can be no doubt that the satellite age will affect also the life of religion, perhaps chiefly by making us more acutely aware of the misery and the grandeur of human existence. It sharpens the edge of the choice: Are we earthlings content to exist like short-lived animals in a sputnik? Or do we accept to live as beings touched by the breath of eternity?

There is no blinking the perturbing possibility that the "progress" of the satellite era might result in a catastrophic diminution of human freedom and purpose. This is religion's concern. For what is at stake here is a divine image—that which makes the

anthropoid into a person and gives significance to life.

This is a summons to greater spiritual maturity and moral responsibility. A religion, fit for the coming age, must be of a sterner and more sacrificial stuff than the worship of trivialities and frivolities of life, the "peace of mind" tranquilizers and other pseudo-religions in which we are indulging. Mankind is one; we have got to learn to live together as brethren on this puny planet and to bear each other's burdens. The cut-throat battles between human groups, the deadly preparations for nuclear and chemical warfare, the race to grab a foothold in outer space for sectional interests, are worse than an atavistic stupidity. They are a crime against both God and human solidarity. And the Christian churches—what are they doing to prevent the scandal of extending their divisions and rivalries to the future "colonies in heaven"?

The satellite era shatters the illusion and pretensions of any religion centered in man and the earth. It makes God more inescapable. God-centered religion offers no security, no guarantee of survival, however, but an activating hope. It stakes life on the daring faith that the heart of the universe is eternal joy and love—a personal Presence, who, like a loving father, cares with infinite compassion for each and all of his children, also us here on this speck of cosmic dust.

Man is not lost among the galaxies. For "neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord."

by Harrell F. Beck

A.B., S.T.B., Ph.D., of Boston, Mass. Associate Professor of Old Testament, Boston University School of Theology

Religious beliefs and practices are frequently regarded, by both critics and adherents, as having arisen primarily in response to man's sense of insecurity and his fear of the future. The assumption that as scientific and technological advances are made our need for religion will gradually disappear is also widespread. The validity of both of these conclusions is being questioned in these early years of the satellite age.

Obviously advances in science and technology in recent decades have been spectacular; these discoveries have directly affected all our lives, sometimes basically, often beneficially. Unfortunately it cannot be said that these discoveries have decreased man's sense of insecurity nor have they allayed his fears. Everywhere thoughtful people are intensely anxious about the future and evidences of a bewildering sense of personal and social insecurity are apparent. The ability to foresee the future, often alleged to be one of the goals of various sciences, cannot even be approximated in our time.

To these circumstances the Judaic-Christian tradition as well as other great world religions offers a redefinition of the meaning of security, of well-being, and of wholeness for the individual and society. Security and peace are not to be found only, or even primarily, in conditions but in principles. According to these religious traditions peace and a sense of security do not consist in the imagined ability to circumvent danger and suffering but rather in a full knowledge of the concepts and ideals which make it possible for the individual to confront immediate dangers and the unknown future with courage and serenity. At its best religion has not, in any age, offered men a way around trouble but has proposed a system of ideas and ideals which will see them through trouble and uncertainty.

The principles offered in these religious traditions are numerous and varied. In general they have centered around certain basic emphases: if man has the capacity to transcend the natural level of selfishness he is obliged to make the attempt; our sanity and survival depend quite as much on our response to events (how do we face them?) as upon the event itself or our understanding of it (why has this happened to me?); the meaning of life, always in part a mystery and therefore never fully fathomed is best seen in relation to something or someone more ultimate than ongoing earthly existence. The permanence of life's values stems from their origin in this ultimate reality which is the source of all values. In most religious traditions this ultimate is best understood as a person between whom and mankind a relationship of mutual love is possible and desirable.

Evidences for the validity and significance of these principles is always essentially biographical. Such evidences affirm that there is a meaningful place for redemptive religion especially in times of change and crisis when great areas of contemporary life are poisoned by anxiety about the future.

End

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WHERE PINES WHISPER OF HIS PRESENCE—A quiet moment in the Cathedral of the Pines at Rindge, N. H., where Methodists will hold the big interdenominational Easter Sunrise Service on March 29.

A Great Sunrise Service

Methodists Sponsor Interdenominational Program at Cathedral of the Pines

by Warren Carberg

During my long tenure as religion editor of the ill-fated *Boston Post* I often dreamed of the day when New England could have an Easter sunrise service, comparable in size to some of those held on the West Coast.

But year after year it was always the same. Hundreds of services were held all over New England on hilltops or in public parks. But they were always the same—just a handful of people, too small to rate attention and coverage on the part of metropolitan dailies.

By "coverage" I mean having both a reporter and photographer assigned to be there and to bring back pictures and stories for publication in the Monday morning papers.

But, year after year, the photographers concentrated on the so-called fashion parade after church on Commonwealth Avenue, an affair which had grown increasingly commercial with the passing of the years and which failed to represent in any way the supreme religious event of the year, Easter Sunday worship.

Now, it looks as though this year my dream may be realized. A great sunrise service will be held—perhaps, weather permitting, the largest ever held in New England.

It will be at the Cathedral of the Pines at Rindge, N. H., on Easter Sunday morning, starting at 5.15 A. M.

Bishop John Wesley Lord will be the preacher, and he is giving the service his enthusiastic support.

Although the service will be sponsored by The Methodist Church in New England, it is hoped that all of the councils of churches and all the other Protestant churches will co-operate to make this a great Protestant witness.

The question arose first—where to hold such a service.

Naturally a Bostonian thinks first in terms of Boston. Many people suggested the Hatch Shell or Boston University Field. In either of them it would be possible to seat a crowd that would rival some of those great services held in California.

Then someone suggested the Cathedral of the Pines in Rindge, N. H. Naturally like everyone else in New England I had heard of this great institution, but due to circumstances over which I had no control, I had never had an opportunity of visiting it—that is until a few weeks ago.

It was towards the end of October. The gorgeous foliage of southern New Hampshire had begun to tone-down

(Continued)

into somber browns. Nevertheless, as I stood in the pine grove and looked past the great Altar of the Nations with the founder, Douglas Sloane, I could not help feel the haunting beauty of a spot where so many people have been touched by His Presence.

Mr. Sloane was enthusiastic about the plan. For some 13 years now between 5,000 and 10,000 people from many parts of the Nation have attended the famous Cathedral sunrise services, timed so that at the benediction the sun is coming up over the mountains.

A sunrise service at this unique outdoor cathedral is something of an adventure. The Cathedral is 1,400 feet high and it is almost always cold at Easter. People wear their heaviest clothing, heavy socks and stockings, ear muffs, gloves or mittens. They look like Arctic explorers.

They bring with them thermos bottles of hot coffee, tea and chocolate, and some sandwiches. Last year the

Entrance to the Cathedral of the Pines—Visitors pass into the outdoor Cathedral, pass the massive boulders and into the shadows of the great pines where is heard only the whisper of the timeless wind in the branches.

Douglas Sloane, founder of the Cathedral of the Pines at Rindge, N. H., stands in Hilltop House and looks upward at the painting of his son, Sanderson Sloane, killed in action in World War II while piloting a B-17 over Germany. Mr. Sloane has accomplished his great dream to make the outdoor Cathedral a place "dedicated to Almighty God as a place where all people may worship."

snow was deep on the fields where the cars would normally park. But there was room on the side of the road, and busses were provided to shuttle the worshippers to the Cathedral and then back.

The roads are good and Rindge is centrally located for all New England. Near the Cathedral is a small fieldstone building called Hilltop House.

On the wall is an oil painting of Lieutenant Sanderson Sloane, killed over Germany while piloting a B-17 in World War II. It was his death that brought the Cathedral of the Pines into being as a patriotic religious shrine for all people.

At the side is the Chaplain's Altar, a memorial to the Rev. Walton S. Danker, former rector of St. John's Episcopal Church in Worcester, and the first American chaplain killed in action in World War I.

Lieutenant Sloane had planned to build his home on the knoll where the Cathedral is located had he been privileged to come home.

After they had received official notification of their son's death Mr. and Mrs. Sloane came often to this hauntingly beautiful hilltop and with the help of friends began the work of clearing away the trees felled by the hurricane of 1938.

The clearing was large enough by August, 1945, so that the first outdoor service could be held. During the rest of the fall and winter the work of clearing the fallen trees went on, although sometimes those frigid blasts that swept down from Mount Monadnock sent the mercury tumbling to 20 degrees below zero.

When the altar was built, hundreds of patriotic organizations sent stones of historic significance to be incorporated in the altar.

Some of these stones were from Catholics, others from Jews and many from Protestants. The altar has been used by all faiths. It seems to be the one place in the entire world, perhaps, where this is so, and where the spirit of reconciliation and brotherhood goes forward at an increasing pace.

The altar is dedicated to the Glory of God in grateful memory of all the American war dead. Some of the stones used in building it were sent by the President and by the governors of all the states. Stones recall the deaths of many brave Americans killed on many battlefields, on the sea and in the air.

The three slabs of Verde antique marble forming the top of the altar came from the quarries at Cardiff, Md., through the center of which runs the Mason-Dixon Line. Mixed with the cement binding the marble to the altar is the Holy soil from Mount Zion in Jerusalem.

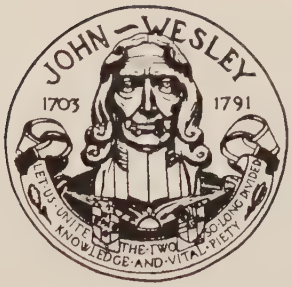
The first working committee in charge of the sunrise service will be speedily enlarged. Details of plans will be carried in future editions of ZIONS HERALD.

The Rev. Luther Tyson, chaplain in charge of industrial relations, who now makes his home in Newmarket, N. H., will be general chairman. The Rev. James Quimby and Warren Carberg, director of Methodist Information, are also on the committee.

Bishop Lord will preach the sermon. Plans are being made for news, photographic and television coverage. Easter comes on March 29 this year, almost as early as it possibly can occur. Despite optimistic predictions in the *Old Farmer's Almanac* there is every reason to expect cold weather with some snow still on the slopes of the mountains.

Nevertheless, the crowd should be large and the occasion should go down in history as a memorable one.

End



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Kickoff Dinner to Build New St. Paul's in Lynn

Bishop John Wesley Lord delivered the address at the kickoff dinner to raise funds for the fire-razed St. Paul's Methodist Church in Lynn on Monday night, Sept. 29, in the gymnasium of the Ingalls School.

Among the 375 members and friends of the church who sat down to dinner was Herbert D. Marsh, treasurer of the building fund who presided. Albert F. White and Prescott L. Weston are co-chairmen of the campaign.

Bishop Lord's address commissioned the visitation team made up of clergymen and laymen of the Kirby-Smith Associates of Yonkers, New York, and started on the canvass of the church membership.

One of the high-lights of the evening was the presentation of a check of $5,000 by the Rev. Joseph Stevenson of the Mount Bellingham Church in Chelsea to the Rev. Dr. Percy M. Hickcox, minister of St. Paul's. This sum represented the contributions of many of the churches of the New England Conference to St. Paul's Church which was destroyed by fire on April 9.

The Rev. Mr. Stevenson closed his address with the promise "There will be more."

The canvass of the local parish is going well and promises the building of the new sanctuary and parish house at an early date.

Before the dinner Bishop and Mrs. Lord, the Rev. and Mrs. Willard C. Arnold and many members of the church met at the new parsonage at 71 Mayfair St. where the Bishop and the district superintendent dedicated the home.

Presenting the keys to the parsonage to the pastor of Lynn's Fire-razed Church—Left to right: Bishop John Wesley Lord and Mrs. Lord; Harold C. Parker, chairman of the trustees; Mr. and Mrs. H. K. Faulkner; the Rev. Percy M. Hickox, pastor and Mrs. Hickox and the Rev. Willard C. Arnold, superintendent of the Lynn District and Mrs. Arnold.

Dr. and Mrs. Hickcox have lived in the Mayfair St. home since Aug. 1, when the old parsonage was taken over as a temporary parish house. It adjoins the proposed site of the new church. Here the weekday activities of St. Paul's are carried on, while the church services and Sunday School are held in the assembly hall of the Ingalls School. *End*

New Parsonage of St. Paul's Methodist Church in Lynn, at 71 Mayfair St.

Lynn Man Stewardship Secretary

Robert W. Brown First in Country to Hold Office

The appointment of 46-year-old Robert W. Brown of 42 Edgehill Road, Lynn, as the first New England Conference Secretary of Stewardship is welcome news to those churches confronted with serious problems with financial overtones.

This level-headed former businessman should save more than one harrassed pastor plenty of headaches in the years ahead.

For Mr. Brown is a firm and almost enthusiastic believer in the general proposition that laymen should give more of their money, their time and their talents to the church.

Furthermore, if they are presented with an interesting challenge and invited to do the work for which they have special training in most cases he believes laymen will accept.

Mr. Brown has been trustee and treasurer in the First Church in Lynn and for the past five years has been canvass chairman. Thus he has had practical experience both in the raising and spending of church funds and has gained knowledge at the grass roots in this problem.

One of the perplexing questions to be faced is the failure of many members to bring their giving up-to-date. For although the cost of running a church has gone up and the value of the dollar down, many people are putting into their weekly envelopes the same amount as they did 15 years ago.

In the New England Conference the average donation is only $1.15 a week, an amount hardly commensurate with the enlarged services which the Church is offering.

Mr. Brown, incidentally, is the first full-time Conference Secretary of Stewardship in the country, and he has given up a promising business career in order that he may concentrate on his new work.

His appointment was announced by the Rev. Wilbur C. Ziegler, chairman of the Conference Commission on Promotion and Cultivation.

He will be available to give expert help and consultation to all churches and church organizations. His task will concern itself not only with the raising of money but also with the stewardship of time and of talent.

Mr. Brown was born in Natick on Oct. 12, 1912 and was educated in Natick schools, graduating in 1929. He graduated from the College of Business Administration of Boston University in 1933 and since 1934 has been associated with retail stores.

During World War II he entered the Army as a private in 1943, and when he was separated from the service in 1946 he was a first lieutenant.

He joined the Cochituate Methodist Church in 1928 and transferred to the Lynn Church in 1946.

He was associated with the Dennison store at 32 Franklin St., Boston, since 1946. For the past two and a half years he has been manager.

J. Resler Shultz has been appointed fund raising consultant. He will work under the general direction of the Conference Commission on Promotion and Cultivation in conjunction with the Conference Secretary of Stewardship.

Mr. Shultz is a graduate of Dickinson College, and he has had graduate work at the University of Pennsylvania and the School of Theology of Boston University. He has been a vice-president and assistant to the president of the Wells organization and has assisted more than 2,000 churches in the analysis of their giving habits and the developments of an effective stewardship program.

End

The Faith of Teddy Roosevelt

Chancellor Marsh Addresses Retired Ministers at Brookline

Theodore Roosevelt's vital and intelligent faith was the secret and the source of all that made him great, Dr. Daniel L. Marsh, chancellor of Boston University told retired Methodist ministers and their wives and widows at the annual meeting of the Veterans of the Cross at St. Mark's Church, Brookline, Oct. 15.

"Roosevelt believed in God, even when all the appearances were against God," Dr. Marsh said. "He joined the Dutch Reformed Church when he was 16 years old, and continued a faithful and devout member of it until his death.

"All the four years that he was a student at Harvard University he taught a Sunday School class. No matter what counter attractions might be set up for the weekend, he missed only two sessions of the Sunday School during the four years.

"He knew the Heidelberg catechism by heart, and he knew also large portions of the Bible by heart. Although he was never a licensed or ordained preacher, yet he was in fact, a militant preacher of righteousness. He once said that he liked to preach, and that the White House made a 'bully pulpit' for him. He was as much of a preacher as he was a big game hunter, and one time he declared that 'aggressive fighting for the right is the noblest sport in the world.'

His Favorite Hymn

"His favorite hymn was:

'How firm a foundation ye saints of the Lord,
Is laid for your faith in his excellent word.'

"The scriptural passages which he most frequently used were from the prophecy of Micah; 'What doth the

(Continued on page 25)

VETERANS OF THE CROSS ELECT NEW OFFICERS Left to right: the Rev. Victor V. Sawyer, Quincy, treasurer; the Rev. Joseph Belcher, Boston, secretary; the Rev. Henry I. Bailey, Brimfield, president; the Rev. Francis W. Brett, Cambridge, vice-president; and the Rev. Harry B. Hill, chaplain, Chatham.

Ladies at the Annual Veterans of the Cross Dinner—Left to right: Mrs. Maurice L. Bullock, Newtonville; Mrs. Webster H. Powell, Cambridge; and Mrs. J. Edwin Lacount of Cambridge.

Along the Asbury Trail in New England

by John Rex Shepler

Ashburnham

One of the earliest circuits established in New England covered an area extending roughly in a great V, with Fitchburg as the point, and the present auto routes 2 and 12 as the arms westward to the Connecticut, and northwest to Keene.

The territory was first reached by John Hill, as he fanned out from the old Needham Circuit early in 1794. At the next Conference Bishop Asbury assigned preachers to both Fitchburg and Orange, and in 1795 combined the area under Orange alone. The growth of the Chesterfield society, first Methodist church in New Hampshire, resulted in the circuit being named Chesterfield in 1796. So it remained until 1803, when the name of the circuit was changed to Ashburnham. This arrangement held for twenty years, after which additional circuits were formed.

The church at Orange has the distinction of having preserved its class papers beginning with 1795, and continuing for thirty years. However, there was a lapse in the organization after this, with the renewal of the society coming in the 1840's.

But beginning with 1803, the church at Ashburnham preserved two circuit record books which provide us with a detailed history of the circuit from that time on. In 1803 there were Methodist classes in the following communities: Ashburnham, Fitchburg, Orange, Athol, Winchendon, New Salem, Fitzwilliam, Rindge, Marlborough, Winchester, Chesterfield, Westmoreland, and Keene. Within the next ten years classes are also recorded for Leominster, Lunenburg, Princeton, Wendell, Northfield, Gilsum, Sharon, and Sullivan. The individual membership in fourteen of these societies is listed, being apparently between 1810 and 1820, and totals 272 Methodist members.

Leaving the Conference of 1803 where he first named Ashburnham as a Circuit, Bishop Asbury came through the town on his way west. His Journal states: "On Wednesday we came to Leominster, twelve miles, and dined at Silas Willard's: at four o'clock I preached on 1 Cor. 1: 30. It is in this town we crossed the Nashua River, which empties into the Merrimack." There seems to be a discrepancy in the location of Silas Willard's home, as he lived three miles out of the center of Ashburnham. The difference could doubtless be explained well enough if we knew all the circumstances. At any rate, Silas Willard appears in the first quarterly conference record of 1809 as class leader for the Ashburnham society, and he is still a steward when the book closes in 1841. He must have been one of those men upon whom the churches depend, "the salt of the earth."

Records Silent on Big Events

It is a curious fact that almost without fail these church record books of olden time are silent about the biggest events that take place within their societies. The New England Conference met in 1810 within this circuit, at Winchester, N. H., but neither book says anything about it. Likewise in 1813 Bishop Asbury spent a week on this circuit, but there is no hint of the notable occasion in the local records. Caleb Alexander, the man who had been responsible for bringing the Conference to Winchester, was Asbury's host for two nights on this visit, and as Alexander's father had just died, the Bishop conducted his funeral. Continuing in Winchester with another host, Levi Marble, the Bishop made his will. He preached here twice on Sunday, again on Monday, staying six days in all. He makes the dour comment: "This town is not reformed by Methodist conference or Methodist preaching." On Tuesday the Bishop preached in Orange at Asa Lord's, and on Wednesday he records: "We came in haste to Ashburnham, and attended a prayer-meeting at the widow Barrol's: I lectured upon Luke xviii: 1."

None of this the local books record. What they do tell is an ironic sequel, when in 1817 Caleb Alexander came to quarterly meeting at Ashburnham for redress: "Caleb Alexander of Winchester appeals to this conference in the case of a complaint against him in that Society and being expelled for improper conduct, but was not approved by conference."

Perhaps this member was not so much at fault as the record sounds. Until about 1825 these books are well spiced with charges, appeals, and hearings having to do with improper conduct by members of the societies. It was a regular part of quarterly conference business to put the questions: Are there any complaints? Are there any trials? Are there any appeals? Certain members were expelled for being "out of charity" with other members. One man, for a "sinful temper" and using hard words was required to stand while his confession was read in meeting. Members were expelled for false accusations, and a local preacher had his license suspended because he did not hire help for his wife in time of need.

Lest it seem that these early Methodists were too much concerned with each other's faults, it must be remembered that the early Methodist Discipline was also a discipline applied through class meeting procedure to the religious progress of the individual members. Ministers were judged at Conference as to whether they were adequate disciplinarians. All members were expected to live up to their profession, and had to be able to stand the test, ministers as well as the rest. For example, at one quarterly meeting "it was recommended to Brother White (the preacher) by the P. E. to read Wesley's Sermon on evil speaking, and ascertain the manner of the Leaders' meeting their Classes."

Positive Side Receives Emphasis

The positive side of the religious life of course received the main emphasis. The Ashburnham Circuit maintained a steady supply of local preachers, exhorters, and class leaders, their licenses being regularly reviewed. Six preachers joined the New England Conference from this Circuit during this early period, including Phineas Crandall, secretary of the Conference, also Amasa Taylor, Edward Hyde, Stephen Puffer, Lorenzo Barrows, and Stephen Cushing. A parsonage was built in Westminster in 1816, a division of the Circuit took place in 1824, and another in 1831, with Ashburnham becoming a separate station in 1832.

The Methodist building is Ashburnham today serves an active federated

(Continued on page 26)

Area News

THREE FOREIGN BISHOPS VISIT BOSTON UNIVERSITY—Three Methodist Bishops from widely separated parts of the world are shown above during a visit at Boston University, the first stop on a tour of the East and Midwest United States. Completing a three-day visit at the University's School of Theology yesterday were (left to right) Bishop Friedrich Wunderlich of Frankfort, Germany, Bishop of East and West Germany; Bishop Sante Uberto Barbieri of Buenos Aires, Argentina, Bishop of Argentina, Uruguay and Bolivia, and one of five presidents of the World Council of Churches; and Bishop Gabriel Sundarem of Lucknow, India, one of four Indian bishops.

—Boston University Photo Service

"200 Club" Organized for Amherst Wesley Foundation

At the fall Wesley Foundation Board Meeting in Amherst on October 18, a new club was formed. It is to be known as the "200 Club" and membership is open to all who are interested in student work.

After hearing of the need for transportation to bring the students from Mount Holyoke and Smith Colleges to the Wesley Foundation program, as well as to transport the Wesleyaires (the traveling Choir of the Foundation), it was decided that what was needed was a Volkswagen Bus. Realizing that funds just did not exist for such an undertaking at this time, members of the board spontaneously decided that what was needed was a group of 200 laymen and friends who would be interested in seeing this project become a reality.

Before the meeting was over a hundred dollars had been subscribed to the new "200 Club" at the Wesleyaires' rehearsal the next day, they, the students, heard what had been done and subscribed an additional $100. So the "200 Club" has been launched with the hope that a "Wesley Folkswagen" will soon be working for the Wesley Foundation in Amherst.

Dr. Carl S. Ell Honored for Service to Northeastern

Northeastern University's president, Dr. Carl S. Ell, was honored at a testimonial dinner on October 22 at the Sheraton Plaza Hotel for his 48 years of service to Northeastern.

Leading educators, members of the University Corporation, faculty and staff, students, alumni and friends, heard President Ell praised for his nearly five decades of dedicated service to Northeastern and the cause of education.

Dr. Russell J. Humbert, president of De Pauw University, was the main speaker of the evening. The progress of Northeastern under the leadership of Dr. Ell through the years was outlined by representatives of the corporation, the faculty and by the alumni.

Warwick, R. I., Church Acts Against Church Bombing

The Hillsgrove Methodist Church of Warwick, R. I., has unanimously adopted a "Declaration of Conscience," deploring and condemning the widespread bombing of public schools, Jewish Synagogues and Roman Catholic Churches.

The declaration read in part:

"We deplore and condemn the increasingly widespread bombing of Public Schools, Jewish Synagogues and Roman Catholic Churches in our nation.

"We protest the use of the United States mails for the dissemination of hate literature of the type currently coming into the Providence area.

"We especially deplore and condemn the formation of the so-called 'Council of Methodist Laymen' in Little Rock, Arkansas, whose expressed purpose is that of preserving racial segregation in The Methodist Church. This is contrary to both the law and the spirit of the Church. The General Conference voted in 1956 that there is 'no place in The Methodist Church for racial discrimination or enforced segregation' and directed that in those regrettable instances where such segregation does exist that it 'be abolished with reasonable speed.'

"In view of the facts that the highest legislative body of our Church has pronounced segregation contrary to the teachings and spirit of Christianity; that the highest court in our land has ruled segregation unconstitutional; that the growing international crisis of our time clearly indicates the imperativeness of achieving racial brotherhood; we believe it especially tragic that any group calling itself 'Methodist' should organize for the purpose of increasing racial hatred

and for the perpetuation of segregation in the Church . . . of all places!

"We believe it is high time for men and women of Christian conviction and goodwill to make their witness against racial hatred and lawlessness clear and unequivocal. We call for an end to segregation in private housing in Warwick. As a final witness against racial discrimination, we state that we will accept the appointment by our Bishop of any fully-qualified Methodist minister to our Church without regard to his color or national origin. There are no second-class citizens in the Kingdom of God."

President Case Talks on Unity of Protestantism

President Harold C. Case of Boston University deplored divisions within Protestantism at the 20th anniversary dinner meeting of the Maine Council of Churches, held in Lewiston, Me., Oct. 30, in the United Baptist Church.

"If Protestants could speak with a unified voice on issues of great importance, could demonstrate oneness racially and spiritually, could provide a dynamic witness to the vitality of the religious faith, they might afford to remain separate organizationally," he said. "The issues, however, are too enormous, too complicated, and too far-reaching to allow petty bickering or small divisives. Nothing less than a world-embracing faith with charity toward all other faiths and confidence in the reliability and purpose of God can bring mankind together in orderly fashion for permanent peace and the well-being of mankind."

Belfast, Me., Church Holds Centennial Observance

The Methodist Church of Belfast, Me., celebrated the 100th anniversary of building of the present Church, Oct. 10-12, with a program climaxed by the Sunday morning service with Bishop John Wesley Lord as the preacher. The Rev. Robert Rand is the pastor.

THE GOD AND COUNTRY AWARD

was presented to two Boy Scouts at the service at the First Methodist Church on Beacon Hill on Sunday morning, Oct. 12. Left to right: Thomas Bowling, vice-president of the MYF and Robert Downey, president. The presentation was made by William Moore, assistant in the absence of Dr. Otis R. Fischer who was in the hospital.

Whitman Church Passes Resolution on Gambling

A resolution condemning gambling in all its forms was recently passed by the Official Board and the Commission on Social and Economic Relations of the Whitman Methodist Church, the Rev. James W. Knorr, pastor.

Copies of the resolution were sent to the chief of police, the board of selectmen and the state police.

The resolution read: "We strongly urge all our churches to abstain from the use of raffles, lotteries and other forms of games of chance in the raising of money and we urge them to protest against gambling practices by secular organizations in their communities.

"Gambling is dishonest. Gambling causes crime, corrupts politics, threatens sports. Gambling demoralizes home life and undermines character.

"We further wish to emphasize another thought taken from a paper published in Nevada. The gambler trying to get something for nothing is either a fool or a thief.

"We strongly urge your constant vigilance in tracking down gambling in whatever form it may be found so that it may not get a foothold and develop more criminal tendencies among our people."

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METHODIST CRUSADE AT BOSTON UNIVERSITY—Gathering on the steps of Marsh Chapel at Boston University are five of the twenty students from seven states and six foreign countries at the university under the 13-year-old Crusade Scholarship program of the Board of Missions of the Methodist Church. Shown are (left to right) John H. Cartwright of Houston, Tex.; Lopeti Taufa of Tonga; Virgia Bartee of Canton, Miss.; Ismael Dieppa Andujar of New York City, and David Tuhoy Koo of Korea. —Boston University Photo Service

New Electric Organ Given To Corinna, Me., Church

The Methodist Church of Corinna, Me., has been presented with an electric organ by Mrs. Freeman Webb, a member of the board of trustees. The organ was dedicated by the Rev. Alfred G. Hempstead, district superintendent, assisted by the pastor, the Rev. Leonard W. Bucklin. The new educational plant was open for inspection the same day although it has not yet been completed. The cost of the project is $30,000.

The Rev. F. Ernest Smith Married at Dixmont, Me.

The Rev. F. Ernest Smith and Mrs. Grace C. Anderson were married Sept. 25 at Dixmont, Me., where they will make their home. Mrs. Smith is the daughter of O. N. Cross, a well-known layman of the Camden Methodist Church in Maine who is active at the age of 92.

FAMILY SUNDAY DINNER—The Rev. Charles T. Allen, pastor of the Wesley Methodist Church, Salem, (standing at left) is shown at the annual Family Sunday dinner on Rally Day, Sept. 28. The dinner was preceded by a Family Sunday Service with all members of families seated together. The occasion is sponsored by the Commission on Education.

Higher Call

THE REV. CHARLES H. JOHONNETT, oldest member of the Maine Conference died in Palmyra, Me., on Oct. 7. His death occurred in the same house where he was born, Nov. 7, 1863.

He joined the conference in 1894-96 and he retired in 1935. He served churches at Milo, Atkinson, Sebec, Lincoln, Hartland, Damariscotta, Hampden and Palmyra.

Funeral services at the Palmyra Church were conducted by the Rev. Alfred G. Hempstead, district superintendent; the Rev. Donald MacLeod, pastor; and the Rev. Charles L. Kinney, president of the Veterans of the Cross.

The Rev. Mr. Johonnett was laid at rest beside his wife who died Feb. 15, 1923. He is survived by his son, Aubrey H., and his daughter, Helen R., both of Palmyra; a son, Elton B., of Portland, Me.; a granddaughter, Mrs. Walter J. Pooler, of Chicago, Ill.; a sister, Mrs. Ellen Cowan, and a niece, Miss Sara J. Cowan, of Portland, Me., and a nephew, Herman G. Cowan, of Cornwall-on-the-Hudson, N.Y.

•

MRS. MAUDE (BUSH) HARE, wife of the Rev. Howard H. Hare of South Braintree, retired minister of the New England Southern Conference, died Sunday night, Oct. 26, at the New England Deaconess Hospital after a long illness.

Mrs. Hare was born in Dover, Minn., in 1885. She was educated in the University of Minnesota and came East 33 years ago. She was married in 1912.

Besides her husband she is survived by four sisters and a brother, and one daughter, Mrs. Richard Wiggins of Sanbornton, N. H. Funeral services were held Wednesday, Oct. 29, in the First Methodist Church in Braintree. Officiating clergymen included the Rev. Thomas R. Burns, district superintendent; the Rev. John Tisdale, the Rev. Richard Colby, and the Rev. Donald C. Babcock.

Appointments

R. B. NICHOLS, supply pastor, to Warren, N. H.

•

DEAN ROTH, supply pastor, to West Thornton and Woodstock (Baptist), N. H.

•

WILLIAM A. JONES, supply pastor, to Wakefield, R. I.

•

GLENN E. BLACK, supply pastor, to St. Stephen's, West Roxbury, Mass.

•

THE REV. CARL R. STOCKTON has been named as assistant pastor of Haven Methodist Church, East Providence, R. I.

A middler at Boston University School of Theology, Mr. Stockton is an ordained deacon and a member on trial in the Southwest Missouri Annual Conference, admitted this year.

During three years of undergraduate work he served as associate pastor of the First Methodist Church, Monett, Mo.

In the summer of 1957 he was associate houseparent and Christian Education Director of Lake Bluff Children's Home near Chicago, Ill. Last Summer he returned to the home as recreation co-ordinator.

He earned the degree of Bachelor of Science in Education at Southwest Missouri State College, Springfield, Mo. In his new position, Mr. Stockton will be assisting the Rev. Morrill O. Martin, now serving his fifth year as pastor of the 800-member church.

His duties will include visitation, ministering to the three youth fellowships, students, and young employed people; and conducting junior church during the regular Sunday worship service.

VETERANS OF THE CROSS

(Continued from page 20)

Lord require from thee, but to do justly, and to love mercy, and to walk humbly with thy God?' and these two sayings from the New Testament: 'be ye doers of the word, and not hearers only,' and second, 'ye shall know them by their fruits.' He felt that rhetoric should be translated into realities: promises into performances, and creeds into deeds.

"Roosevelt's Christian devoutness not only made him faithful in church attendance, but it also gave him a controlling reverence toward all sacred things, and kept him sensitive to life's tragic grandeur.

"There is a story, whether canonical or apocryphal, I know not, that one Sunday, when he was a timid little boy, attending church with his father, he heard the minister read the 69th Psalm. One day, the following week, this little fellow curiously entered the church, found the sexton and asked to see the zeal.

"Puzzled, the sexton learned on inquiry that Theodore's fear and curiosity had both been aroused the Sunday before when the minister read; 'The zeal of Thine house hath eaten me up.' Whether or not that story is true, it is a fact that zeal for the truths which the church proclaimed consumed Theodore Roosevelt."

The Rev. Edwin S. Dahl, president, presided. The Rev. Maurice L. Bullock, executive secretary of the Preachers' Aid Society extended his greetings to the assembly.

New officers elected were: the Rev. Henry I. Bailey, Brimfield, president; the Rev. Francis W. Brett, Cambridge, vice-president; the Rev. Victor V. Sawyer, Quincy, treasurer; the Rev. Joseph Belcher, Boston, secretary and the Rev. Harry B. Hill, Chatham, chaplain. *End*

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Augusta, Me., Conference Appointments Announced

The Rev. Alfred G. Hempstead, district superintendent, has announced the following pastoral changes in the Augusta, Me., District since conference. The Rev. Frederick L. Niles was transferred from Livermore Falls to Beacon Street, Bath, Me.; the Rev. Homer S. Hughey was transferred from Newport to Livermore Falls, Me. The Rev. Paul R. Youngholm was transferred from Berwick to Newport, Me.

New appointments include the Rev Donald R. MacLeod to Hartland-Palmyra; the Rev. Lowell Kjenstad to Strong; the Rev. Paul A. Paskewitz to Friendship and Cushing; the Rev. Irvin Koelker to Corinna and Stetson to fill the vacancy made by the resignation of the Rev. Leonard W. Bucklin who has entered the employ of the Wells Organization for Fund Raising.

ASBURY TRAIL

(Continued from page 21)

church. An interesting paragraph in the presiding elder's report for 1870 throws light on a critical point in the church's history: "Early in the year, the church in Ashburnham was induced to abandon the plan they had formed of spending $1,000 on their old dilapidated building, and strike for a new one. At first, it seemed to them impossible to accomplish a work so great. But the thing is done. A new and more central site was bought, the foundation is laid, and a new and beautiful church will be erected early in the year, costing not less than $20,000; a subscription of $15,000 being already secured. New life, enthusiasm, and joy have taken possession of this ancient church." *End*

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Television and Radio

BEHIND THE SCREEN

by Maureen E. Mills

We've frequently heard about and seen *The Pastor, The Way,* and the most recent religious TV series, *Talk Back.* But what do we know of the bustling background of the Church on the TV screen?

Let's go behind the screen now for a moment and find out how these programs got there, look at some of the other ways in which the Church employs television and other such media, and learn how it supports its use of these media.

TRAFCO

In 1952 the General Conference established the Television, Radio and Film Commission (TRAFCO) and authorized its personnel to explore ways of reaching the many millions of television viewers, both members of the Church and non-members, with the message of Christianity.

During the six years of its existence, TRAFCO has:

—co-ordinated the audio-visual resources of the Church

—produced films, filmstrips and recordings

—conducted radio-television workshops and training schools

—provided radio-television coverage of national Methodist meetings

—represented The Methodist Church in interdenominational work in the fields of radio, television and films

—produced audio-visual materials for more than a score of Methodist agencies

—developed special programs for children

—provided local church leaders with special training and materials for wider use of community television facilities

The object of the Church through the agency of TRAFCO has been described as "both simple and mighty." Bishop Donald H. Tippett, as he launched the press preview of the first film of *The Way,* produced by TRAFCO, summed it up: "To bring more people more completely under the influence of the life and teachings of Jesus."

Methodist Television Ministry

Out of TRAFCO grew what is known as the Methodist Television Ministry. An emergency fund was authorized to support the Television Ministry between the years 1954-56, and in 1956 the General Conference established it as a regular part of the Church's program.

The Pastor and *The Way* were the first two series of programs developed. *The Pastor* has run on 285 stations and *The Way* on 210. Both are still on many stations and available to others, or for re-run. The current Methodist Television Ministry series is, of course, the much-discussed *Talk Back.*

Actors and actresses and persons highly skilled in production are brought from New York and Hollywood for these TV programs.

Since TRAFCO's percentage of the World Service dollar does not provide sufficient funds for the production of TV programs, the TV Ministry Fund, a World Service Special, has been set up. It is supported through voluntary gifts by annual conferences, churches and individuals.

The minimum annual need is for an amount equal to 10¢ per Methodist. For every dollar Methodists have given to the TV Ministry, TV stations have contributed more than four dollars worth of free public service time for the programs.

Contributions should be sent by the local church treasurer to the annual conference treasurer, designated for the TV Ministry. World Service Special credit is given.

We're Hunting for

TRUCK PARTS

Many friends of Morgan Memorial are familiar with the truck that calls for their filled Goodwill bag.

But, trucks wear out. Several have gone nearly 300,000 miles.

If enough people give part of a truck, it'll mean one new truck. Which part will you give?

Please mail contributions to **MORGAN MEMORIAL TRUCK FUND, 85 Shawmut Ave., Boston.**

St. Stephen's Methodist Church, Marblehead, one of the most modern of Arland Dirlam's structures nearing completion.

From the Cabinet

by Alfred G. Hempstead

Superintendent, Augusta District, Maine Conference, The Methodist Church

Manuals and training sessions are provided for the guidance and enrichment of the five commissions. Assemblies are held for laymen in general. There remains one area where the folks responsible for important work of the church are expected to function with the aid of the Discipline alone as their guide. This is the Board of Trustees of the local church.

I would be the last to encourage another series of group meetings on specialized fields. However, there are some areas of possible improvement in the carrying out of the responsibilities of the local Trustees. The average report of the Trustees to the 4th Quarterly Conference is satisfactory. This is the case where the report is made out by an accountant, banker, or good business man. But a considerable number of churches are not fortunate enough to have such competent people. All too often the report is simply a copy of the one made the previous year which may have been a copy of the report made the year before; in some cases this process has been carried on too long to really represent the current situation.

In the case of the valuation of the church, parsonage and other buildings, the change will not be made annually but should be made occasionally. The serious question as to adequate insurance needs to be faced annually in order that there be some increased coverage from year to year in the event that a big jump cannot be made all at one time.

The importance of checking up on all deeds and where they are recorded may seem like something that needs to be done only once in a lifetime, so to speak. The current officers all too often trust that it was all right before they took office, and they have no first-hand knowledge of these documents; sometimes they do not know who has them or where they are kept. I know of one church where the report each year stated that the legal documents were kept in Mr. So-and-so's safe. It developed on inquiry that the man had long since died, his store had been demolished and no one knew what became of the safe!

The Question of Wills

In the case of bequests it is surprising how often the trustees do not know exactly what the will stated concerning money left to the church. It is not unusual in small churches for the fund to be put in a bank without any permanent record being made of the donor or the conditions attached to the fund. The successors in office, if they get the book, know little except what they remember was said at the time. There is a vagueness as to whether the church can use the principal or the interest only and for what purposes.

Ideally each church should have a safety deposit box in a bank where all deeds, insurance papers, copies of all wills by which the church is benefited, and all bonds, stocks and other important material should be kept. The auditor should visit the box once a year to have the treasurer verify the fact that all securities are there. This will prevent the copying of a list of securities on the annual report from the previous report without knowing that securities have been sold and new ones bought during the year.

Trustees should be aware of the fact that they are responsible for maladministration of funds. They need to know what the wills stated and the restrictions as to how the income on each bequest is to be expended. Wills are sometimes peculiar but they must be followed. I know of several wills that state the income of the fund is to be expended for certain purposes *after* such and such lots in the cemetery have been properly cared for. The trustees in accepting the fund accepted the responsibility of upkeep of these cemetery lots. There may be other stipulations for which the trustees are responsible, and the only way that they can do their duty is to be familiar with the conditions attached to the funds which their predecessors accepted.

Trustees Share Responsibility

The importance of investing trust funds or other principal funds in the care of the church trustees needs to be faced by all trustees, not only the treasurer. If the treasurer, or even an investment committee, uses poor judgment, there is no way that a trustee can feel that he is free of responsibility.

There is much that needs to be said on the matter of how church funds are to be invested, but this is not the place to do it. It is a fortunate board that can steer a safe course and still get a fair income. Just where the point where fair return and security balance lies is not easy to determine. To simply put the money in a bank, unless the will so stipulates, is not securing a fair income. Yet to invest in speculative securities is to endanger the principal. In other words, a trustee has a serious responsibility for investing funds.

There are many other areas of concern for trustees where specific knowledge is needed, the building trades for example.

My purpose is to pay tribute to the high caliber men and women who serve our churches in the very responsible office of trustees, and to make aware those who have taken their duties rather lightly; this is a great trust which requires the best of their talents.

Calendar Clippings

The Call of Christ

He comes to us as One unknown, without a name, as of old, by the lake-side, He came to those men who know Him not. He speaks to us the same words: "Follow thou me!" and sets us to the tasks which He has to fulfill for our time. He commands. And to everyone who obeys Him, whether they be wise or simple, He will reveal Himself in their toils, the conflicts, the sufferings which they shall pass through in His fellowship, and, as an ineffable mystery, they shall learn in their own experience Who He is.

—ALBERT SCHWEITZER

From: "White Tower News"
East Templeton Methodist Church
East Templeton, Mass.

Chinese Proverb

If there is righteousness in the heart,
There will be beauty in the character;
If there is beauty in the character,
There will be harmony in the home;
If there is harmony in the home,
There will be order in the nation;
And if there is order in the nation;
There will be peace in the world.

From: "The Friend"
College Avenue Methodist Church
West Somerville, Mass.

The Truly Great Tasks

I long to accomplish a great and noble task, but it is my chief duty to accomplish humble tasks as though they were great and noble. The world is moved along, not only by the mighty shoves of its heroes, but also by the aggregate of the tiny pushes of each honest worker. —HELEN KELLER

From: "Trinity Union Herald"
Trinity Union Methodist Church
Providence, R. I.

Why Wait?

Sometimes I make myself take up
A job I've long debated:
But when it's done, I feel so good,
I wonder why I waited!

—DEAN EVERETT W. LORD

From: "The Wesley Courier"
Wesley Methodist Church
Springfield, Mass.

My Church

"My church is not a club, organized for the welfare of the members only. It is a body of believers, banded together for the extension of Christ's Kingdom. Its spirit is unselfish, and its purpose spiritual. My church being founded by the Son of God and purchased with His own blood, I regard the humblest place in it as the highest honor and privilege."

—BY A LAYMAN

From: Glendale Methodist Church
Everett, Mass.

. . . Bookcase Corner . . .

with the Rev. James R. Uhlinger

Listen to the news and read the papers long enough, and the stoutest heart bows to a pessimistic outlook on the world's future. Look at the big, burly demons that plague communism, A-bombs, armaments, Little Rock, delinquency, alcoholism, crime, corruption, and a score of lesser imps.

People need an antidote. The sensitive Christian is long overdue for some factual information on the positive side. So many things are wrong with the world that it is high time to point a finger to some things that are right.

With this in mind, the books for this month's reviews are presented.

The Hope of the World

THE WORLD IS LEARNING COMPASSION

by Dr. Frank C. Laubach

Revell 1958 250 p. $3.50

Frank Laubach reveals the one modern miracle that is greater than the bursting of the A-bombs and nuclear tests. "The compassion of Jesus . . . has in this century burst out into the secular realm."

The new phenomenon, as he sees it, is the growth of concern on the part of the one-fifth in the world's privileged population for the three-fifths who are illiterate, and the one-fifth of semi-literates. The basic motivation is the spirit and love of Jesus Christ. A broadening stream of compassion is flowing through the Church to the world. Missions are taking more creative and vital forms overseas. Every despondent church member should read two chapters: "Missions: Present Tense" and "Missions: Medical." Far from being passé and faltering, the church is alive and glowing in many lands.

The major part of the book is devoted to a Christian assessment of secular efforts that unite in working toward positive objectives. Among those covered are:

United Nations and the World Bank

World Health Organization and UNICEF

Food & Agricultural Organization and UNESCO

Point Four and the Columbo Plan

People-To-People and Co-operatives

The summary of all Laubach offers is: "Coming! A World of Abundance—If We Survive!" No person will be the same after reading this challenge. Here all church people will find an antidote to despair.

Beyond Little Rock

WHAT'S RIGHT WITH RACE RELATIONS

by Harriet Harmon Dexter

Harper 1958 248 p. $4.00

It is a tragedy that America has been branded before the world on the basis of Little Rock. All the gains in a thousand other places have been minimized by the continued spotlight on one negative situation.

There is another side to the story. Going to the grass-roots, Mrs. Dexter assembles an amazing record of actual and factual progress. One by one she illuminates specific areas: housing, schools, colleges, churches, labor, transportation, voting, courts, the press, sports and the armed forces. The value lies in the people and exact incidents which she introduces.

In a chapter on "Assessing Interracial Marriage" a sensible, objective, and penetrating analysis is offered.

Her view is that the churches are accepting responsibility, and that the motivating power of good religion will ultimately win the day.

Mrs. Dexter edited *The Church Woman* for five years, and collaborated with William C. Hyde in writing the popular *Dig or Die, Brother Hyde.*

Church organizations and adult classes will find the material colorful and dynamic for discussions.

America's Religious Awakening

LAND IN SEARCH OF GOD

by Stanley J. Rowland, Jr.

Random House 1958 242 p. $3.95

A neon sign on a church in a South Carolina town reads: "Jesus Saves—

Air Conditioned—Worship in Comfort." This confusion of values in blatant neon sidewalk publicity is naively and wistfully characteristic of the nation today.

No one will go to sleep reading this book. In fact, it should shock some into sober, long thoughts while trying to go to sleep.

The range, scope and diversity of subjects probed into is astounding. Mr. Rowland has served as a reporter for the *New York Times* specializing in religious news. With a sharp eye and keen nose for factual material, he dips into a thousand facets of church life in the United States. The breadth and contrasts appear in such widely divergent topics as Billy Graham and Reinhold Niebuhr, fragmentation and community, urban-suburbs-exurbs, and conservative, liberal, and froth. Dabbling, provocative paragraphs are devoted to art, architecture, drama, worship, pulpit, healing, science, psychology, and almost any subject desired.

There is little attempt at conclusions. Here the purpose is to gather a panoramic mass of information and insights out of which the reader makes up his own mind. This much is advanced: "Easy formulas are only deluding . . . non-involvement is no solution . . . there is probably no road except that of the courageous seeker . . . it is life magnificently dared."

In September Mr. Rowland became associate director of information for the United Presbyterian Church in the U.S.A.

Handbook for Living

OUT OF MY HEART

by Agnes Sligh Turnbull

Houghton Mifflin 1958 158 p. $3.00

A favorite novelist reflects on "the most important lessons life has presented to me." Many remember Agnes Sligh Turnbull for her novels about ministers and churches, *The Bishop's Mantle, The Gown of Glory,* and *The Golden Journey.* She has always majored on the inspiring side of church life, rather than the seamy side out of which others make their money.

Out Of My Heart is well-named. Mrs. Turnbull simply opens her heart and talks sincerely and entertainingly in a lengthy conversation. Each of the eight brief chapters has a theme and a Biblical text like a sermon. The material, though, is much more interesting than most sermons.

Reminiscences stem out of her girlhood in a little western Pennsylvania town of 500 people where she lived opposite three churches offering three brands of Presbyterianism. Surface experiences are interpreted and woven into the deep texture of her life.

It is our duty to be happy in the spiritual faith she shares. Happiness flows out of many things, music and poetry, nature's sights, scents and sounds—and laughter. "Not in his prayers alone, but in his laughter," is man indestructible.

On the ultimate meaning of life she says, "But oh, I hope, I hope and trust that the end will be but a beginning; that there will be in some sense a Morning Land; that in the words of old John Donne it will be 'Good morrow to our waking souls!' "

For Spiritual Inspiration

EXISTENCE UNDER GOD

by Albert Edward Day

Abingdon 1958 144 p. $2.50

Dr. Day elaborates the Christian's life of prayer. Discovery of the Presence, dialogue with God, and deliverance to belief in the impossible are the broad sections under discussion.

The gentle and sincere touch of the preacher-author is again shared through the printed page. As his friends will expect, here is the death of devotion, the flame of the mystical, and the sheer lovliness of spiritual life deftly unfolded.

ALL THINGS ARE POSSIBLE THROUGH PRAYER

by Charles L. Allen

Revell 1958 127 p. $3.50

Twenty-four short homilies on prayer come from the popular preacher at Grace Methodist Church in Atlanta. The background is Biblical, the spirit is devotional, and the illustrations are prolific.

There is nothing complex or subtle here. Rather, the style is plain, straight-forward, intelligible to all readers, and down the middle of the road. Prayer is applied to the familiar Norman Vincent Peale problems of life.

Like most of the religious books of the hour, including Dr. Day above, there is a treatment of spiritual healing in two closing chapters.

YOUR SHARE OF GOD

by Hornell Hart

Prentice-Hall 1958 216 p. $3.95

This is a brilliant example of the modern self-help school in religion. The format is intriguing. Subject matter appears in paragraphs with headlines, outlines, bold print, and enumerated points in each chapter.

Three main propositions are advanced: the great adventure (life) is open to you; you can work wonders through prayer; and how you can put religion into daily living. The ingredients are: popular Biblical texts, practical psychology, and an abundance of catchy phrases.

To illustrate the last, here are some classics: "she thought she had cancer, but she needed a project," "the lives of lovers can be transformed by love," and "triumph can be won over pain, poverty, suffering, and evil."

My Favorite Sermon

The Rock of Faith

by the Rev. Harvey K. Mousley
Superintendent, Norwich District, New England Southern Conference

Years ago, a young Christian refugee, Herbert Gezork, came to America to escape the Hitler persecution. I heard him give a chapel talk on the theme, "God Bless America." When the topic was announced, I was dubious about such a text that might be a glorification of a frail nation. But as he talked of the things he found here that had been denied him in Germany, I was humbled. I had taken my country for granted. Since then, I have tried to see in America, not the crass materialism and fanatical weaknesses that too often crop up, but the Constitutional laws and spiritual heritage that make her greatness possible.

Our church is in a similar plight. People freely abuse her and neglect her, while they themselves create the conditions they criticize. This morning I would direct your thoughts to what the church might be and how we can make it so. Consider Jesus' response when Peter made his confession, "You are the Christ": "On this sort of faith I will build my church." Do we offer Christ this kind of strong conviction? Do we see in our Church the divine imperative that puts her above all? There was an article on the Methodist Church in *Look* Magazine recently, and a member of our church said to me: "I've been a Methodist all my life and I did not know these things." Let me bear my personal witness to what I find in the Methodist Church.

1. I have found a *warm-hearted experience of faith* in Christ. There is an ancient prayer for the Church containing the moving words: "We remember with love the nurture she gave to our spiritual life in its infancy." I do indeed. As a boy, when through the church I discovered religion, all life began to glow: the world was more beautiful, knowledge became worth having, people took on a unique quality.

The Ardor of Faith

In those early days I was floundering in school over the study of Latin. My pastor told me how important it was to one who would some day preach. The next year I won a prize for excellence in Latin scholarship because I saw a purpose in it. I was not a special student, but when the church opened to me the treasures of the spirit, something happened inside. I was like the boy in the poem "School" by Winifred Welles, who was bored with his studies, until a little girl with golden hair came and sat beside him. Then he studied with the ardor of ambition for her sake.

This is what Christ does for us when we experience Him in warm faith. I can say with an old man I once met who told me his religion of a lifetime still after the years "satisfied." I have found in the Methodist Church a religion with many facets: challenge, fellowship, beauty, comfort. And I can say in appreciation, "It satisfies."

2. Our Church offers a *liberal outlook* which a modern man can accept. How often have I heard it said, "It doesn't matter which church you go to." It does to me. I have examined many and I respect them all. They have helped me and shown me many rich things, but none have revealed the fullness of Christ to me as has my own church. Christian Science was offered me as the "truth," but I would not surrender my Methodist faith for its shallow pollyannaisms.

A study of the Roman Catholic Church revealed many impressive elements, but freedom there is not what it is to us. Science and medicine and history are too often bent to a thought that belongs to the Middle Ages. Two Methodist pastors taught me not to fear free inquiry in any subject, including my religion.

Baptist immersion is appealing, so is the liturgical tradition of the Lutherans and the liberal thinking of the Unitarians. But our church includes them all by saying you *may* accept these things, but you are not required to. I find in our own Church a freedom of thought, combined with a deep experience of faith that preserves the best in historical Christianity and modern discovery.

The Creative Discipline

3. Our Church gives us a *Creative Discipline* that is effective. Across the years I have learned to laugh at the jibes made at our Discipline. We have a method in our system that is the envy of every "free" church. We are "connected" through our leaders in ways of mutual helpfulness. The Methodist organization of its work is a great program of fellowship and service that is not surpassed. It needs only to be used.

So it seems to me, no church has as fine a balance as ours on lay leadership and pastoral authority; on freedom of young people to determine their own policies and direction by adults; on church programs offered with a high challenge from the top and freedom to choose at the local level, and so on. We have a Discipline to guide us, but not to hamstring us.

Finally, our Church leads us into a *devout stewardship* that touches all life. We cannot be like the Moslems, able to perform a few externals, however difficult, and consider our religious duties done. There is a world to win, a complete dedication we never fully achieve. Our Christian gospel must reach into every area of our business and social lives. Of course, at times it will make you uncomfortable. But that will give you drive to make your church and city and world more in the image of Christ. We would say with John Stuart Mill, "I'd rather be a Socrates dissatisfied than a pig satisfied."

The Methodist Church has a program of Christian stewardship that embraces all we are and the whole world. I am grateful for the challenge she puts before us, and the opportunities she gives us to serve. The question is: How do we respond? Often I wonder why it is that one church is so apathetic and dead to generous giving, while another is electric with spiritual vitality. The difference is surely not the Church—all have the same Scripture, same organization, same Christ. The difference is in what people do with them.

The Methodist Church offers us all a deep faith, a liberal outlook, a splendid discipline, and a heroic stewardship. Here is our challenge. The rest is up to us.

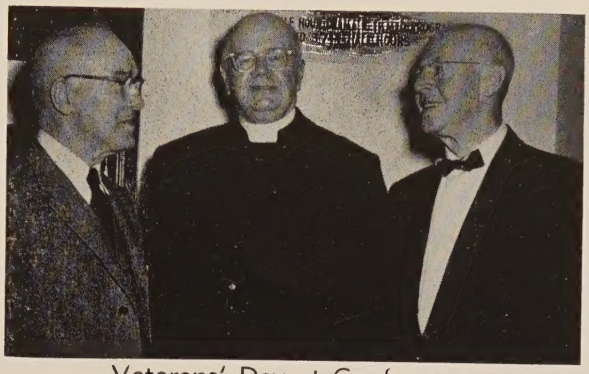
VETERANS OF THE CROSS DAY

"THE HEART-THROB OF THE CONFERENCE" (Bishop Lord)

The Day!

"Conference shall select a Day in Honor of Retired Ministers and in Recognition of the Church's obligation for their Support. . ."

(The Discipline)



Veterans' Day at Conference

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(N. E. Conference)

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Executive Secretary MAURICE L. BULLOCK 581 Boylston Street, Boston 16, Massachusetts

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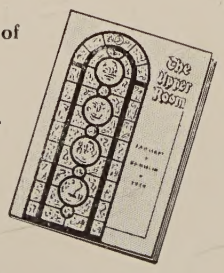

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